



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

if Mr. Thayer had forgotten that it was Leo III. who crowned the great Frankish king, or that reference to *Scipio's* legions at Cannae (page 25), which is rather amusing. Then there is what is to our eyes the grave fault of underestimating that great instrument for civilization, the Mediæval Church; but perhaps it is too early yet to look to New England for an unbiased judgment of the Middle Ages and Roman Catholicism. Yet whatever may be our feelings with regard to particular statements, or the not infrequent digressions on political, moral, and religious topics that Mr. Thayer allows himself, our final judgment must inevitably be that he has treated a great subject with the dignity and the thoroughness it deserves.

Tools and the Man. Property and Industry under the Christian Law.
By Washington Gladden. Boston and New York: Houghton, Mifflin and Company. The Riverside Press, Cambridge. 1893.

IF all men were Gradgrinds the Manchester school would have the last word in matters economic, but so long as the governing masses prefer the guidance of heart and soul to that of mind and pocket-book we shall find a constant restlessness under its laws, a tendency to revolt from their application, or indeed to deny their truth altogether, and to substitute for their inexorable logic the fairer and more winning principles of "Christian Socialism." Recent years have brought us many books in this kind. The Germans seem to have given the impulse which we now feel; but they had predecessors, as they have followers, in France, while England has lent a rather more tardy approval than America to the new doctrine. It is gaining ground everywhere, however, and within a few weeks the British government has stated officially that it no longer recognizes the principle of competition-wages. Surely Liberal traditions have been wounded in the house of their friends, and the disciples of Mill and Ricardo must feel the ground shaking under their feet.

The book before us is but another wave of the rising tide to which the author of this book has already contributed

much water and some foam. His preface affords us the best possible summary of his point of view. "By the study and observation of many years," he says, "I have been confirmed in the belief that the Christian law, when rightly interpreted, contains the solution of the social problem. I believe that Christianity not only holds up before us a beautiful ideal, but that it presents the only theory of industrial and social order which can be made to work." "Christianity," he says in another place, "gives a law to society, as well as to the individual." Christianity must permeate commerce, industry, fashion, learning, amusement. Social theories and customs are to be tested by their accord with the Kingdom of Heaven. Of course we need to remember here that all that is Christian is not distinctively so. But to return to Mr. Gladden: "The State is as truly divine as the Church," and it is our business as Christians "to Christianize it by the exaltation and coronation of the spiritual power," a process beset by very evident dangers. We are reminded of Goethe's Magician's Apprentice: "*Die Geister die ich rief, Die werd' ich nun nicht los.*" Or have the most spiritual men, always or usually, proved the best administrators?

But as we get further into the volume we see that Mr. Gladden does not mean so much as this. Indeed his doctrines are rather "counsels of perfection" than reforms reducible to law and enforcible by its sanctions. We have first a chapter on property in land, urging what, so far as we know, no one ever denied, the right of eminent domain inherent in the State. How far the State should exercise this right, as between the present use and Henry George's ideal, Mr. Gladden does not tell us, but he welcomes the further extension of the power of the State, and carries us in this heartily with him. There follows a chapter on "Property in General." The text here is the profound dictum of Brownson: "Property is communion with God through the material world." It is hence our duty to use property in fellowship with our fellow men. Now, as a moral counsel, this is true, but it is not clear how far it can be incorporated in

the civil or in the economic law. So, too, Mr. Gladden's very interesting discussion of the labor question comes to little more than this, that mercy must season justice somewhat more than it has done. He sees the root of the trouble in the "want of a Christian temper." All that law can do here is to recognize and regulate competition and combination, and this it is getting to do with increasing efficiency, but the lines of development are laid down by the needs of the State and the rights of the consumer more than by abstract considerations of Christian ethics.

In the interesting chapters that follow, on the "Collapse of Competition," and "Coöperation the Logic of Christianity," Mr. Gladden shows in a very clear and popular way that free competition is impossible between two so unequally matched parties as the capitalists and isolated workmen. Hence the right of combination may justly be fostered among the workmen, and, we venture to add, as justly checked among the capitalists, by legal means. But if the law fosters, it must control. Hence the right of the State to urge and, under certain conditions, to compel capital and labor to submit their disputes to arbitration and to abide the result if not to abide by it. The theory is good, but who are to be arbitrators? Can we secure any tribunal whose decrees will commend themselves above those of fundamental economic law? Can we hope for such tribunals in the "Triumphant Democracy" of New York or Pennsylvania? Let Mr. Carnegie and his Homesteaders respond.

To this Mr. Gladden's answer is: "Coöperation" or "Profit-sharing," that is, Profit and Loss-sharing, and that the workman is to be recognized as a partner. Then we have the familiar story of Schultze-Delitzsch and his credit unions, and of English and French coöperative successes. The trouble here is that the genius of management is a rare one and will command greater rewards than coöperative societies are usually willing to give; in fact, it is to management rather than to capital that the chief profit is even now diverted. Once more Industrial Partnership is excellent as a "counsel

of perfection," but we do not see how it can be emancipated from the action of economic laws, whether of Manchester or elsewhere.¹ It is, however, quite true that profit-sharing has in some cases so increased the efficiency of labor as to cheapen production so much that it leaves the share of capital and management greater than ever. In these cases profit-sharing has actually lowered wages estimated in work done.

In conclusion Mr. Gladden draws an instructive parallel between so-called "Scientific Socialism" and "Christian Socialism." He objects to the old economy that it involves the crowding down and out of the increasing social wreckage though it may improve the condition of "the human being who really belongs to the new society," and he regards it as "the natural fruit of Cain's philosophy" to say with Giffen: "Thus society sloughs off its waste material, and relieves itself of its incumbrances and goes forward the more swiftly in its path of progress." But while this is to him abominable, Scientific Socialism is condemned "because of the scanty stimulus it would furnish to the development of high character." It would produce a race "of weak, insipid, dependent creatures." Christian Socialism is the Open Sesame that is to release us from our economic prison. Christianity, recognizing the law of the survival of the fittest, "sets itself to work with all its might to counteract the injuries wrought by it to save those who are being worsted in the struggle for existence." But if we speak as economists merely, we may justly ask: To save them for what? That they and their children after them may drag upon us forever? Is that the way we treat a gangrened member in our own bodies? As economists, we venture the prediction that, if this "counsel of perfection" is ever incorporated in law, we shall see over again what was seen in France in the State work-shops of 1848; and one would think that the memory

¹ It is just a little amusing in view of the events chronicled in the newspapers of the past weeks to find the "Ann Arbor and Michigan Railway" among the important railways that have adopted profit-sharing as a panacea for labor troubles. (p. 230.)

of that would not pass from the minds and nostrils of men for some centuries to come. The care of the submerged is the province of charity, State and individual. Economic laws cannot be altered for their benefit. But from the very moderate suggestions of Mr. Gladden's concluding chapter, with almost every word of which we cordially agree, we do not see that he contemplates anything of the kind. Indeed our trouble with his "Christian Socialism" is that we do not see wherein it is distinctively Socialistic or distinctively Christian, while, of course, we see that it is not inconsistent with either.

Representative English Literature, from Chaucer to Tennyson. By Henry S. Pancoast. New York: Henry Holt & Co. 1893. 12mo, pp. xiii., 514.

Literary Criticism for Students. By Edward T. McLaughlin. New York: Henry Holt & Co. 1893. 12mo, pp. xx., 236.

THE ideal text-book for the study of English literature in high schools and colleges is still a desideratum. The two books whose titles are given above must be welcomed, however, as marking an advance on the usual manuals with which publishers and book-makers flood the market. Both authors protest against the philological method of teaching literature, and both recognize the necessity of a first-hand acquaintance with masterpieces. The one feels, however, that literary history must not be slighted; the other sees the necessity for developing even in the youngest student the rudiments of a cultured taste.

We believe that both books can be advantageously used in most of the high schools and colleges of the country. In the universities, where more time can and ought to be given to English literature, there is less necessity for a text-book of wide range, such as Mr. Pancoast's, or for a compilation like Mr. McLaughlin's. Properly used, Ward's *English Poets* and Craik's *English Prose*, with companion courses in English literary history and the principles of criticism, will serve the needs of a class better than any single manual yet